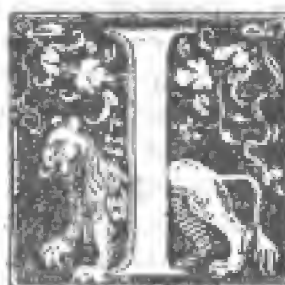


The Paraphrase of Erasmus of Ro

terodame vpon the Seconde Epistle of

John.

The elder to the electe lady and her children, whom I loue in the trueth: and not I only, The text
but also all that haue knowne the trueth, for the truethes sake whiche dwelleth in vs and shall
be in vs for euer. With vs shall be grace, mercie, and peace from god the father, and from the
Lorde Iesus Christ the sonne of the father, in trueth & loue. I reioysed greatly, that I founde
of thy children walkinge in trueth, as we haue receaued a commaundement of the father. And
now beseeche I the lady, not as though I wrote a newe commaundement vnto the, but that
loue which we haue had from the beginninge, that we should loue one another. And this is the
loue, that we should walke after his commaundement. This commaundement is, that as ye haue
heard from the beginninge ye should walke in it. For many deceauers are entred into the world,
which confesse not that Iesus Christ is come in the flesh. This is a deceauer and an Antichrist.
Heke on yourselues & be sure not that we haue thought, but that we may haue a full reward.
Who euer transgresseth & obeyeth not in the doctrine of Christ, hath not God. He that en-
duereth in the doctrine of Christ, hath both the father & the sonne. If there come any vnto you,
& bring not this teaching, him receiue not to house: neither bid him god speede. For he that by-
doeth him god speede, is partaker of his euildeeds. Behold, I haue tolde you before, & ye should
not be ashamed in the day of the Lord. I had many things to write vnto you, neuerthelesse I
would not wryte with paper & pen: but I trust to come vnto you, and speake with you mouth
to mouth, that our ioye maye be full. The sonnes of thy electe sister greet the. Amen.



John being an elder wyte vnto the electe lady, and to
her sonnes also, whome I loue sincerely, neither doe I
thus alone, but al that are with me which haue knowe
the trueth of the Gospelle: neither doe they loue them
for any other cause, but that they vnderstande the syn-
ceritie of the Gospelles profession, which we folowe, to
remaiue in vs, and shall remayne in vs for euermore.
Grace, mercie, and peace be alwayes increased from

God the father, and from the Lorde Iesu Christ, vnto you that perseuer
still in the trueth of the Gospelles doctrine, and in mutuall loue one to an
other. I was wonderfully glad, when I perceaued that thy sonnes folow-
ing they mothers godlynes, continued still in the trueth of the Gospelles
doctrine, and not gaue herkenynge vnto false doctours, that goe about to
turne many awaye from it: where the father gaue vs thys in commaunde-
ment, that we shoulde geue eare to the doctrine of hys sonne, and that we
shoulde not goe out of his footeleppe. Therefore it is no nede now, ladye,
for me to instructe thy godlynes with newe commaundementes: only let vs
continue still in that, whiche was deliuered from the begynninge, that we
shoulde loue eche one other with a mutual and a true Christian loue. But
this beneuolence, the consent and all one faction of godly life amonge oure
selues must procure: that we may lyue in all one purposed studies after the
commaundement of God, which enioined vs nothing so diligently, as mutu-
al loue amonge oure selues. There is no true loue amonge the wicked, nor
among them that be of vnlike factions. Therefore I geue no newe commaun-
dement, but I geue you warninge diligently, to continue still in that, which

The paraphrase of Erasmus vpon the.ii. epistle

you haue already receaued longe a goe, and not to suffre your selues by any subtilties of the false prophetes to be plucked awaye: for in dede there are manye deceauers in the worlde, whiche denye that Iesus is Chyile, whiche shoulde come into the worlde accordinge to the prophetes prophecienges. he that teacheth thus, is a deceauer, and Antichriste him selfe, Christs aduersarie. Let every one take hede to hym selfe, leste if he forlake that whiche he hath well begonne, he lose all the frute of those thinges, whiche he hath hitherto done well: but let vs geue diligence, that we may receaue the full hye, which happeneth not, but to them that perseuer still vnto the ende. who soeuer swaueth from the trueth, and abyderh not still in the doctrine of Chyriste, he is estraunged also from God the father, in that he swarned from the sonne. But he that constantly foloweth his doctrine, is in his so doinge, dearly beloued both vnto the father and to the sonne. The one canne neyther be had nor forsaken, without the other. Thys is the true doctrine, whiche you haue receaued of true recorde bearours from the begynnyng. But if any man come vnto you, and byngert a contrary doctrine to this, to carpe you away from the Gospelles veritie, you ought not onely to take no hede vnto him, but also he ought not so muche as be admitted in to your house if he desyre lodging: nor to be bidden, God speake, if he chaunce to mete you in the way. for it is danger lest he infecte the household with his familiaritie: and for hys lodging, requyre an euill tume: and lest of bidding him God speake, there arise communicacion. And in dede euil communicacion corrupteth good maners. To be shorte, he that salureth and kepeth company with such a matter deceauour, he seemeth to be a companion of his euill dooinges. for he geueth a contage vnto the wicked, whan he seeth him selfe any whit regarded with them, whom he goeth about to subuerie: and geueth an outwarde shewe of euill vnto other, as though he seemed to fauour the naughtyness of hym, whose familiaritie he doeth not abhorre. There were many other thinges, whiche I was desyrous to wyrite vnto you concerning these matters; howbeit I had rather open them to you presently, than to put them in wytyng: for I trust shortly to come see you and talke with you presently mouth to mouth, that the Joy, whiche I haue contraird of youre constant sinceritie, maye be more pleyntous and full, whan I shall bothe presently see in you, that which now beinge absent I heare of you: and you againe shall see with your eyes the loue that I beare towarde you.

Thy nephewes, thy sisters sonnes,
whiche is a christian woman
commend them vnto the.

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Thende of the seconde epistle of
John.